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is scarcely one, from a stable currency down to the very right of accumulating property, that has lately escaped a strong attempt to overthrow it, and to substitute for it some invention of the moment,—or rather some invention bearing a name of the moment, but being really a form of some protean error as old as history."

The point that Mr. Holt makes is that since all these political errors propose to get along faster than evolution, they are by their very nature impossible to a mind habitually recognising the law of evolution. Hitherto, but one or two American elementary text-books on civic subjects have sought in any way to emphasise the developmental character of institutions and forms of government, and so Mr. Holt's work has taken the shape of a deliberate "attempt to saturate young people's minds with the realisation that social institutions are evolutions, and therefore (1) that they can no more be modified by laws or votes or any other manifestations of human will than plants or animals can; but (2) that they *can* be modified *as much* as plants or animals can, though only by the same means,—careful study of their life-histories and habits, and cautious efforts in accordance with the improved conditions of their well-being; and (3) that they will be vitiated or destroyed by forced or ignorant treatment." This is the reason he has spent so much time over such topics as early land tenure, the nature of contracts, or, to use his own phraseology, over "the archæology of the subject." "I want to give the pupil," he says, "a consciousness that enduring institutions are growths, and do not spring up responsive to any magician's wand, be it in the hands of Mr. Altgeld, Mr. Bryan, or even so good a man as Henry George,—I want to accustom him, when any method is presented for his vote, to ask: Has this thing roots?" And above all he has sought to place before American youths at least one text-book "that should not claim that our constitutions—state and national—present the final word of human wisdom."

To accomplish his various purposes, Mr. Holt has spared neither pains nor space. The conversations are simply worked out, the illustrations which he has adduced are practical and pertinent; in the main, the arguments on both sides of the subject have been fairly and forcibly presented; and while the author's opinions on most economic and administrative subjects tend toward ultra-orthodoxy, his opposition is not unfraught with suggestiveness even to his opponents, and his liberal adoption and popularisation of the results of scientific economic research, not to speak of his comparative analyses of the best specimens of the institutions which foreign countries have to offer, will be of the highest value to all persons desirous of becoming thoroughly acquainted with the exigencies of present American politics.

μ.

RECONSTRUCTION IN THEOLOGY. By *Henry Churchill King*, Professor of Theology in Oberlin Theological Seminary. New York: The Macmillan Co.; London: Macmillan & Co. 1901. Pages, xiii, 257. Price, \$1.50.

The present work is a sincere and deeply religious attempt to reconstruct theology so as to bring it into closer conformity with the "changed intellectual, moral,

and spiritual world in which we live."² The writer deems it possible "to avoid the great breach between the scholars of the Church and its membership, such as confronts Germany to-day." In the author's judgment, the result of all that modern science, inclusive of the theory of evolution, has done for theology is not revolutionary of anything that is vital to the highest Christianity, but tends rather to show a distinct trend toward a deeper appreciation of Christ's own point of view. It is with this purpose that special attention has been paid to the question of miracles, of the bearing of evolution on theology, and the influence of the historical and literary criticism of the Bible.

Professor King's position with regard to evolution is scarcely in harmony with what science teaches. The evolution of science he would call "evolution in its narrower scope." "A consistent view of evolution," he says, "must recognise the human stage, with its personal relations. We have no call to show that in these personal relations of men with men, or of God with men, all that occurs can be brought under the laws that hold on the lower stages." His attitude with respect to miracles is also not in accord with the view even of the advanced scientific school of theology represented by Pfeiderer, which excludes miracles in every sense of the word, nature-miracles as well as spirit-miracles. To Professor King the miracle is not the "isolated wonder" of Huxley. He says with Dr. Denison: "The miracles do not stand by themselves; they are profoundly significant; they are a part of a vast and orderly spiritual movement, and those who have perceived the significance and order of that movement, or who have experienced even in a small degree its causation, have found in these things the strongest and most rational evidence for a miraculous dispensation. It is true that this evidence cannot be imparted by a brief process to a man destitute of spiritual perception or experience, but that does not invalidate the rationality of the evidence; it puts a premium just where it should be put, on spiritual culture."

We have made the foregoing quotations in order to characterise Professor King's attitude toward the important problems involved in the reconciliation of theology with science. While some truth will be found in the attitude of Professor King and Dr. Denison, it still remains the old point of view of Cardinal Newman, and leads logically to the espousal of the tenet of infallibility of the Church of Rome. The Protestant Church will, in our opinion, ultimately adopt, and be necessarily forced to adopt, the position of Pfeiderer. μ.

THE FIRST INTERPRETERS OF JESUS. By *George Holley Gilbert, Ph. D., D. D.*

Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1901. Pages, xiii, 429. Price, \$1.25.

Proceeding on the assumption that the utterances of the first interpreters of Jesus, whose writings have been preserved in the New Testament, are vastly more important both as to the material they offer and the spirit in which they write than